

the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

APRIL 20, 1960

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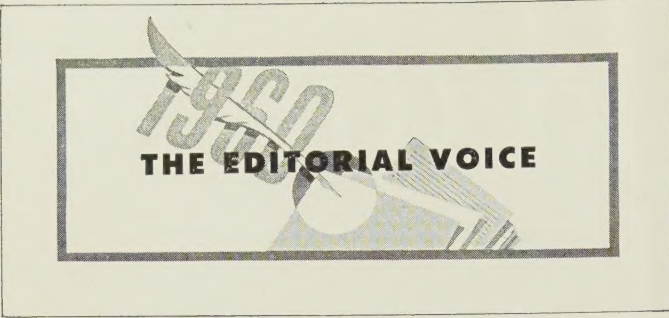
APR 19 1960

PORTRAIT OF A YOUNG GIRL, INDIA

In this issue

Organization: Necessary and Dangerous

By A. W. TOZER



THE EDITORIAL VOICE

THAT INCREDIBLE CHRISTIAN!

The current effort of so many religious leaders to harmonize Christianity with science, philosophy and every natural and reasonable thing is, I believe, the result of failure to understand Christianity and, judging from what I have heard and read, failure to understand science and philosophy as well.

At the heart of the Christian system lies the cross of Christ with its divine paradox. The power of Christianity appears in its antipathy toward, never in its agreement with, the ways of fallen men. The truth of the cross is revealed in its contradictions. The witness of the church is most effective when she declares rather than explains, for the gospel is addressed not to reason but to faith. What can be proved requires no faith to accept. Faith rests upon the character of God, not upon the demonstrations of laboratory or logic.

The cross stands in bold opposition to the natural man. Its philosophy runs contrary to the processes of the unregenerate mind, so that Paul could say bluntly that the preaching of the cross is to them that perish foolishness. To try to find a common ground between the message of the cross and man's fallen reason is to try the impossible, and if persisted in must result in an impaired reason, a meaningless cross and a powerless Christianity.

But let us bring the whole matter down from the uplands of theory and simply observe the true Christian as he puts into practice the teachings of Christ and His apostles. Note the contradictions:

The Christian believes that in Christ he has died, yet he is more alive than before and he fully expects to live forever. He walks on earth while seated in heaven and though born on earth he finds that after his conversion he is not at home here. Like the nighthawk which in the air is the essence of grace and beauty but on the ground is awkward and ugly, so the Christian appears at his best in the heavenly places but does not fit well into the ways of the very society into which he was born.

The Christian soon learns that if he would be victorious as a son of heaven among men on earth he must not follow the common pattern of mankind, but rather the contrary. That he may be safe he puts himself in jeopardy; he loses his life to save it and is in danger of losing it if he attempts to preserve it. He goes down

to get up. If he refuses to go down he is already down, but when he starts down he is on his way up.

He is strongest when he is weakest and weakest when he is strong. Though poor he has the power to make others rich, but when he becomes rich his ability to enrich others vanishes. He has most after he has given most away and has least when he possesses most.

He may be and often is highest when he feels lowest and most sinless when he is most conscious of sin. He is wisest when he knows that he knows not and knows least when he has acquired the greatest amount of knowledge. He sometimes does most by doing nothing and goes furthest when standing still. In heaviness he manages to rejoice and keeps his heart glad even in sorrow.

The paradoxical character of the Christian is revealed constantly. For instance, he believes that he is saved now, nevertheless he expects to be saved later and looks forward joyfully to future salvation. He fears God but is not afraid of Him. In God's presence he feels overwhelmed and undone, yet there is nowhere he would rather be than in that presence. He knows that he has been cleansed from his sin, yet he is painfully conscious that in his flesh dwells no good thing.

He loves supremely One whom he has never seen, and though himself poor and lowly he talks familiarly with One who is King of all kings and Lord of all lords, and is aware of no incongruity in so doing. He feels that he is in his own right altogether less than nothing, yet he believes without question that he is the apple of God's eye and that for him the Eternal Son became flesh and died on the cross of shame.

The Christian is a citizen of heaven and to that sacred citizenship he acknowledges first allegiance; yet he may love his earthly country with that intensity of devotion that caused John Knox to pray "O God, give me Scotland or I die."

He cheerfully expects before long to enter that bright world above, but he is in no hurry to leave this world and is quite willing to wait the summons of his Heavenly Father. And he is unable to understand why the critical unbeliever should condemn him for this; it all seems so natural and right in the circumstances that he sees nothing inconsistent about it.

The cross-carrying Christian, furthermore, is both a confirmed pessimist and an optimist the like of which is to be found nowhere else on earth.

When he looks at the cross he is a pessimist, for he knows that the same judgment that fell on the Lord of glory condemns in that one act all nature and all the world of men. He rejects every human hope out of Christ because he knows that man's noblest effort is only dust building on dust.

Yet he is calmly, restfully optimistic. If the cross condemns the world the resurrection of Christ guarantees the ultimate triumph of good throughout the universe. Through Christ all will be well at last and the Christian waits the consummation. Incredible Christian!

Organization: Necessary and Dangerous

By A. W. TOZER

BASICALLY organization is the placing of several parts of a whole in such relation to each other that a desired end may be achieved. This may be by consent or compulsion, depending upon the circumstances.

A certain amount of organization is necessary everywhere throughout the created universe and in all human society. Without it there could be no science, no government, no family unit, no art, no music, no literature, no creative activity of any kind.

Life requires organization. There is no such thing as life apart from the medium through which it expresses itself. It cannot exist as a thing in itself independent of an organized body. It is found only where there is some body, some form in which it may reside. And where there is body and form there is organization. A man, for instance, is the sum of his organized and co-ordinated parts and in these and through these the mystery of life is afforded expression. When for any cause the parts become disorganized, life departs and the man dies.

Society requires organization. If men are to live together in the world they must be organized in some manner. This has been recognized in all times and places and is seen on all levels of human society from the jungle tribe to the world empire. Ideally the object of government is to achieve order with a minimum of restraint while permitting a maximum of freedom to the individual.

That some restraint of individual liberty is good and necessary is admitted by all intelligent persons; that too much restraint is bad is also admitted by everyone. Disagreement arises when we try to define "some" and "too much." Just how much is too much? and how little is some? If this could be settled peace would descend upon congress and parliament, the Democrat and the liberal would lie down with the Republican and the conservative, and a little child should lead them.

The difference between the slave state and the free is one of degree only. Even the totalitarian countries enjoy *some* freedom, and the citizens of the free nations must endure a certain amount of restraint. It is the balance between the two that decides whether a given country is slave or free. No informed citizen believes he is absolutely free. He knows his liberty must be curtailed somewhat for the benefit of all. The best he can hope for is that the curtailment will be kept at a minimum. This minimum of curtailment he calls "freedom," and so precious is it that he is willing to risk his life for it. The Western world fought two major wars within twenty-five years to preserve this balance of liberty and escape the tighter restrictions that Nazism and Facism would have imposed upon it.

Being Christ-centered and Church-oriented in his thinking, this writer of course relates everything to the Christian religion. I am and have been for years much distressed about

the tendency to overorganize the Christian community and I have for that reason had it charged against me that I do not believe in organization. The truth is quite otherwise.

The man who would oppose all organization in the church must needs be ignorant of the facts of life. Art is organized beauty; music is organized sound; philosophy is organized thought; science is organized knowledge; government is merely society organized. And what is the true church of Christ but organized mystery?

The throbbing heart of the church is life—in the happy phrase of Henry Scougal, "the life of God in the soul of man." This life, together with the actual presence of Christ within her, constitutes the church a divine thing, a mystery, a miracle. Yet without substance, form and order this divine life would have no dwelling place, and no way to express itself to the community.

For this reason there is much in the New Testament about organization. Paul's pastoral epistles and his letters to the Corinthian Christians reveal that the great apostle was an organizer. He reminded Titus that he had left him in Crete to set in order the things that were wanting and to ordain elders in every city. Surely this can only mean that Titus was commissioned by the apostle to impose some kind of order upon the various companies of believers living in the island, and order can only be achieved through organization.

Christians have tended to err in

one of several directions because they have not understood the purpose of organization or the dangers that attend it if it is allowed to get out of hand. Some will have no organization at all, and of course the results are confusion and disorder, and these can never help mankind or bring glory to our Lord. Others substitute organization for life, and while having a name to live they are dead. Still others become so enamored of rules and regulations that they multiply them beyond all reason, and soon the spontaneity is smothered within the church and the life squeezed out of it.

It is with the latter error that I am mainly concerned. Many church groups have perished from too much organization, even as others from too little. Wise church leaders will watch out for both extremes. A man may die as a result of having too low blood pressure as certainly as from having too high, and it matters little which takes him off. He is equally dead either way. The important thing in church organization is to discover the scriptural balance between two extremes and avoid both.

It is painful to see a happy group of Christians, born in simplicity and held together by the bonds of heavenly love, slowly lose their simple character, begin to try to regulate every sweet impulse of the Spirit and slowly die from within.

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Meeting of the General Society

A meeting of the members of the General Society is hereby called to take place on Friday, May 13, 1960, at 1:30 P. M., in the Civic Auditorium in Portland, Oregon, in connection with the meeting of the General Council of The Christian and Missionary Alliance, for the purpose of electing delegates to Council by adopting the report of the Council Committee on Credentials and to conduct such other business as may properly come before this body.

W. F. Smalley
Secretary.

Yet that is the direction almost all Christian denominations have taken throughout history, and in spite of the warnings set out by the Holy Spirit and the Scriptures of truth it is the direction almost all church groups are taking today.

While there is some danger that our present-day evangelical groups may suffer from want of proper organization, the real peril surely lies on the other side. Churches run toward complexity as ducks take to water. What is back of this?

First, I think it arises from a natural but carnal desire on the part of a gifted minority to bring the less gifted majority to heel and get them where they will not stand in the way of their soaring ambitions. The oft-quoted (and usually misquoted) saying is true in religion as well as in politics, "Power tends to corrupt and absolute power tends to corrupt absolutely." The itch to have the pre-eminence is one disease for which no natural cure has ever been found.

Another cause back of our top-heavy and ugly overorganization is fear. Churches and societies founded by saintly men with courage, faith and sanctified imagination appear unable to propagate themselves on the same spiritual level beyond one or two generations. The spiritual fathers were not able to sire others with courage and faith equal to their own; the fathers had God and little else, but their descendants lose their vision and look to methods and constitutions for the power their hearts tell them they lack. Then

rules and precedents harden into a protective shell where they can take refuge from trouble. It is always easier and safer to pull in our necks than to fight things out on the field of battle.

In all our fallen life there is a strong gravitational pull toward complexity and away from things simple and real. There seems to be a kind of sad inevitability back of our morbid urge toward spiritual suicide. Only by prophetic insight, watchful prayer and hard work can we reverse the trend and recover the departed glory.

In the old cemetery near historic Plymouth Rock where sleep the Pilgrim Fathers there is a stone into which has been carved these solemn words (I quote from memory): "That which our fathers at such a great price secured, let us not lightly cast away."

We mid-century evangelicals might be wise to apply these words to our own religious situation. We are still Protestants. We must protest the light casting away of our religious freedom. The simple liberty of early Christianity is being lost to us. One by one we are surrendering those rights purchased for us by the blood of the everlasting covenant—the right to be ourselves, the right to obey the Holy Spirit, the right to think our own private thoughts, the right to do what we will with our lives, the right to determine under God what we shall do with our money.

And remember, our dangers for the moment come not from without, but from within. ♦ ♦ ♦



Quotes from Our Contemporaries

In *The Evangelical Beacon*, ARTHUR PETERSON suggests that the church has lost the impetus of the Great Commission because it has lost the spirit of sacrifice:

"Is it not true that many missionary stations are strong and growing today because of the missionary graves? It is also true that there are no missionary stations in many places of the world because many have not been willing to place their lives in God's hands. You cannot separate sacrifice and the salvation of souls."

Our Twentieth Century Pharisees

COULD YOU BE AMONG THEM?

By JOHN A. BAZART

ALL we like sheep have gone astray; we have turned every one to his own way." Our Lord and Saviour Jesus Christ said: "Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men" (Mark 7:6, 7).

This word "hypocrite" when used by classic Greek writers had the simple and specific meaning of a stage player, an actor. From the mouth of our Lord it meant more than that. The actor admittedly plays a part, pretending to be a character which he is not for the sake of the dramatic objective. His audience understands this and no one is deceived. But when pretense enters the field of religion it is quite another matter.

The pent-up power released in the seven woes pronounced upon hypocrites in the twenty-third chapter of Matthew must dispel any complacency and alert everyone who calls himself a Christian. We shrink from the remotest implication of hypocrisy and instead strive to defend our position. But rather than hide in the shadows let us come out into the light and seek forgiveness and correction of this unrecognized sin.

We must admit after close observation that a hypocrite in the church may not always be conscious of his hypocrisy. He may denounce hypocrisy. He may even pray to God with solemn words declaring his sincerity and good intentions to do only the will of God. He may also worship God and obey the commandments according to the approved interpretation. In a word, he may be well-meaning and moral and yet unconsciously be a hypocrite,

depending more on outward appearance than on inward godliness.

Any self-righteousness is hypocritical pure and simple. Read again Luke 18:9-14. In this passage our Lord spake a parable to certain which trusted in themselves that they were righteous, and despised others. Despite the vividness and definite clarity of this word picture and its plain message, the righteousness which many good people see in themselves puts them into the Pharisee class in our churches today. We know that all our righteousness is as "filthy rags" and that the only true righteousness is in God Himself. Only as we partake of Jesus Christ do we have any true righteousness at all.

Though a man may be moral and sincere, he may not be what he thinks he is. When he is esteemed and respected by those about him, to see himself as he actually is in the light of absolute truth and divine wisdom is difficult. Even if he refers to himself as a "sinner saved by grace," this can grow into a habit of distinguishing himself from the unsaved and he cannot help but feel happy that he is not as they are. He should praise God for his good fortune, but he should also be so concerned for the unfortunate that he will not waste time and breath considering his own state at all. Why bother to hold up anyone to view when he can exalt Jesus Christ, that all may be drawn to Him?

A church can start as a spiritual movement toward God, become a

mundane machine operating according to the world's best standards and then develop into a mammoth monument to mammon, full of forms and procedures, honoring God with the lips but with the heart far from Him. Precedent can hold uninterrupted sway and be further perpetuated by laws and bylaws. The commandments and much-taught doctrines of men can be scrupulously observed. The attendance may be swelled by great numbers of good people who can know all the answers, quote Scriptures and make long, eloquent prayers. They may have mastered all the phraseology, speak with the proper pitch and cadence, and intone in the prescribed soothing quality. What a shock it is to hear a prayer in public addressed to God alone, utterly and completely ignoring the good people who are listening.

Prefixed by some standard statement of humility, behind which to hide arrogance, a good member of a congregation sometimes is heard to express his personal opinion as the "will of God" for another member or even for the pastor or the church. When a true prophet proclaimed "Thus saith the Lord," he didn't include any observations concerning himself or his humility. It may be right for us to try to be helpful and put our best foot forward to step in the right direction (hiding the other foot). But even if we cleanse our best foot, we must step lightly and carefully in the Lord's work lest we suddenly see in our footprints the unmistakable marks of hypocrisy.

The only way for any one of us to get out of the Pharisee class is to beat upon his breast and with downcast eyes say "God be merciful to me a sinner—a hypocrite."

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From the heart of an Alliance layman in Los Angeles, Calif., comes this searching message on hypocrisy. In no case is the gift of discernment so much needed as in our dealing with the hidden motives of our inmost being. Humble saints will receive this warning with gratitude.

Church Extension Comes to Life

By REV. CHARLES E. NOTSON

A SPIRIT of extraordinary faith has characterized The Christian and Missionary Alliance from its inception.

One of the chief wonders is the joyful offering men and women make in putting their lives at the disposal of Jesus Christ for service in any place of need. Stirred by such consecration, those who cannot go themselves give liberally of their means. No person is too poor to share in the inspiring Alliance faith plan for consistent missionary support. Wealth from the hands of consecrated stewards of God flows in a remarkably steady stream of devotion and love into the Society's treasury and to the ends of the earth.

Nurturing devotion of this kind and strengthening its outreach in personnel and equipment are faithful bands of intercessors to whom praying is more than a fine sentiment. Becoming vessels of prayer in actual experience, both young and old share in the yearning of the Spirit over heathen tribes and peoples. This alone accounts for the breaching of impassable barriers on the fields and the raising up of believers to form victorious churches. It is small wonder that The Christian and Missionary Alliance occupies a position of honor and respect among the leading missionary societies of the world.

The pioneer outreach abroad has been accompanied with a more gradual enlarging of the fellowship in the homelands. While there has been no intention of shirking responsibility at home, the establishing of new churches on this continent has been largely left to individual initiative. Having seen instances of certain fine church organizations losing their passion for missions abroad when they began making of themselves strong denominational institutions, Alliance people have an understandable

dread of being deflected from the course in the same manner.

As a consequence any proposals for expansion to be directed through the Society's administrative headquarters have been either squelched or severely limited by crippling restrictions. The opposition always arises from the determination to protect the missionary dollar. Not that opinion is seriously divided on this. Everyone wants to see more Alliance churches established. At the same time everyone sees the threat to the character of the Society if missionary money is appropriated for this purpose. Until now no other source of revenue has been suggested for financing an adequate program of extension.

The result has been that those who have an interest in starting new churches have had to forfeit many promising opportunities. They have not been able to count on sufficient financial backing from the Society. To a faithful family or two on the scene in a given locality, the reasons for having an Alliance church may be very clear and urgent. Sometimes the district office may be in position to offer them some en-



The Bureau of Extension, as recommended by the 1959 General Council, was organized with the following membership elected by the Home Department:

Rev. L. W. Pippert, Home Secretary, chairman; Rev. David J. Evans, secretary. Serving for a three-year term are Rev. J. W. McGarvey and Rev. W. J. Newell; Messrs. John Wright, Detroit, Mich., and Seby Jones, Raleigh, N. C. Serving for two years: Rev. E. J. Bailey and Rev. H. P. Williams; Messrs. Vern SirLouis, Akron, Ohio, and Walter W. Davis, York, Pa. Elected for one year were Rev. H. J. Sutton and Rev. Rogers Irwin; Messrs. C. R. Theissen, Lambert, Mont., and Paul W. Wills, Taylor, Mich.

couragement. But concern for getting things started appears then to vary inversely as the square of the distance from the place in question. At that point some church organization that has money to spend on extension projects usually takes over. The little nucleus is absorbed into that program which then benefits by their gifts and abilities.

Since their heart interest is with the Alliance they cannot be wholly content, and yet they have a feeling that their beloved Society has let them down. What might have become a center of missions and evangelism becomes another trophy of denominational enterprise. Another community that might have had the full-orbed presentation of the gospel in its fourfold character is closed to the message and vision of the Alliance. Where there should have been a church that would share in the special calling and ministry God has given this Society, a different sort of ministry (excellent though it may be) prevails. Again the Spirit's warning, "Thy crown let not another take," has gone unheeded.

Every Alliance member who has witnessed this sort of thing has felt that there ought to be a way for The Christian and Missionary Alliance to respond more adequately to the need at home and to fulfill the Society's responsibility as promptly here as abroad. There is. That is the reason for this article. Every one should know that he can have a part in putting new vitality into this great undertaking.

The plan is simplicity itself. No great machinery is needed, no vast and expensive publicity program, no undue increase of administrative burden and personnel and no tapping of dollars given strictly for missions. The capacity for such action is like a neglected key. It must be put to use. Here is how it works.

A Church Extension Loan Fund

has been established from which extension churches may borrow at a reasonable rate of interest. (See the back page of this ALLIANCE WITNESS.) Any pioneer group has enough responsibilities in the form of spiritual ministries to which its members should be free to apply themselves without distraction. They should not have to consume their energies and time in looking for a way to finance the erection or purchase of a place of worship. Nor should they have to depend upon sources for loans which may later put them in an embarrassing position.

Through the transfer of \$320,000 from the former Revolving Loan Fund, a cash grant of \$20,000 from the Society, and money from certain holdings of The Christian and Missionary Alliance, the Church Extension Fund totals over \$465,000. The way is now open to increase this amount substantially. Action of the General Council authorizes the accepting of loans from interested persons. The Society issues a promissory note and pays an interest rate of 5 per cent on loans that are made to the fund for a term of five years or more. Money left in the fund less than five years draws interest at the rate of 4 per cent.

Most Alliance people already are giving sacrificially to missions. Their committal to the foreign work leaves little margin for donating largely to home work other than their local church and district fund. Now through the Extension Loan Fund they are afforded opportunity to render effectual aid without neglecting the obligations nearer home.

There is an important difference between the foolish rich man (Luke 12) and the industrious ant (Prov. 6). Our Lord cites one as an example of blind materialism and selfish hoarding; the other is commended by the Holy Spirit as provident. Money that is loaned to commercial institutions helps to develop commercial interests. The only return from such an investment is monetary. Who can calculate the returns in time and in eternity from a loan that helps churches to turn men to God? Our Lord expects His people to handle wisely the wealth entrusted to them. Is this not implied in the words, "Lay up for yourselves treasures in heaven"?

A church that is accumulating money in a building fund would do well to invest it in the Extension Loan Fund where it will draw a good rate of interest and at the same time be helping other churches. The money is there when needed.

Competent administration of the loans is insured by the joint supervision of the Finance and Home Departments. These departments have successfully managed the Revolving Loan Fund for the past fifteen years. Although the amount with which they had to work was much smaller it was a great blessing to many churches. As an added safeguard, growth of the new Fund is limited. For each dollar in the total capital account (Society equity) in the fund only \$3.00 will be borrowed.

The cost of missions is rising sharply. Inflation coupled with an artificial rate of official exchange for legal currency in some countries causes some of this. A general rise in living standards is a contributing factor. The number of Alliance churches at present is 1,150 with about 65,000 members. Establishing of new Alliance churches will insure our keeping pace with these in-

creases and provide resources for systematic penetration into unreached territories.

That same pioneer spirit must be as much a part of our expansion at home as abroad. Simply raising money in support of ministries on the foreign scene does not mean that a church is fulfilling its calling as part of this Society. We have an urgent responsibility to people in the homelands. Our growth has lagged disgracefully behind the population increases on this continent that have come since The Christian and Missionary Alliance was born. A complacent attitude toward neighborhoods, cities and regions about us that lack a vital gospel witness is incompatible with the nature of this fellowship.

Again The Christian and Missionary Alliance faces a test of faith as tremendous as that which faced the founders. As they overcame in the power of the living God, so shall we trust Him to greatly enlarge our borders and increase the company of those who show by zealous service that they are "looking for and hasting unto the coming of the day of God." ♦ ♦ ♦

Council Features

The opening address of the General Council will be given by the Honorable Mark O. Hatfield, Governor of Oregon. Well known for his Christian testimony as well as for his civic activities, Governor Hatfield is a member of the First Baptist Church of Salem. The first session of Council is at 7:30 P. M. on May 11 in the Civic Auditorium, Portland.

The pastor of the Gospel Tabernacle Church in New York City, Rev. Paris W. Reidhead, will speak on Thursday evening, May 12.

Dr. Edison Habegger, president of Cascade College in Portland, will address the Council at 4:00 P. M. on Thursday and Friday, May 12 and 13. Before his appointment to Cascade College, Dr. Habegger was superintendent of the California-Arizona district of the Missionary Church Association.

On Friday evening Dr. A. W. Tozer will speak, and on Saturday and Sunday evenings the messages will be brought by Dr. Robert A. Cook, vice-president of Scripture Press.

Dr. H. L. Turner will bring the message on Sunday, May 15, at 10:45 A. M., and the missionary rally, conducted by Dr. R. R. Brown, will begin at 2:30 P. M.

All services will be held in the Civic Auditorium.

THE PREACHERS CHORUS

The Preachers Chorus, under the direction of the founder, Dr. R. R. Brown, will minister again this year. The first rehearsal will be held at 10:00 A. M. May 11 in the Civic Auditorium. Former members of the chorus who will be able to participate are urged to write to Dr. Brown if they have not yet done so. Those attending Council for the first time who will be able to sing in the Preachers Chorus are also invited to write Dr. Brown at 2006 Douglas Street, Omaha 2, Nebraska.

The famed Preachers Chorus celebrated its fortieth anniversary last year. This year they will sing on Thursday and Friday nights and on Sunday afternoon at the missionary rally. On Saturday night, May 14, the choir of Simpson Bible College will present a special musical program.

MISSIONARY LUNCHEON FOR LADIES

A special luncheon missionary meeting is announced for Thursday, May 12, at 12:15 P. M. Sponsored by the Women's Prayer Bands of the Pacific Northwest District, the luncheon will be held at the Masonic Hall, 1119 S.W. Park Avenue, Portland.

LCMA

The Laymen's Crusade for Missionary Action will present a program on Saturday, May 14, at 4:30 P. M.

100 Years Ago Revival Came

Could It Come Again in Our Day?

This delayed review is offered to the readers of THE ALLIANCE WITNESS for two reasons: first, to introduce an excellent book on the history of revivalism of a hundred years ago, and second, to understand the forces that contributed to the great revival of 1858 for those who pray that God will visit His people with times of refreshing in our day. Another perhaps local reason is that the book explains some of the strong currents of spiritual desire that most certainly affected the life of A. B. Simpson and prompted him to organize both the Christian Alliance and the Missionary Alliance.

The book is evidently the outgrowth of graduate studies taken by the author at Harvard University, since encouragement was given to him to write it by Dr. Arthur M. Schlesinger, professor-emeritus of that institution. Its main proposition, developed after exhaustive research in the records of evangelical magazines and newspaper accounts of religious life, is that the pursuit of holiness was the main drive in the creative life of the church a hundred years ago and that from a rediscovery of new power in personal experience evolved most of the reforms of the later nineteenth century. In some respects the book does for America what J. Wesley Bready records in his work, *England Before and After Wesley*.

As the story unfolds of how men found life in the Spirit, it is apparent that many agencies were used. Public services, of course, were the main channel. Meetings by Charles G. Finney, Jacob Knapp, Nathaniel W. Taylor, A. B. Earle and William E. Boardman were directed not only to the unconverted but to those who needed the added depth of full salvation through the baptism of the Holy Ghost. Old and new Presby-

A REVIEW

Revivalism and Social Reform, by Timothy L. Smith. Abingdon Press (1957), Nashville, Tenn. 253 pages, \$4.00.

By REV. T. E. THOMPSON

terians, Congregationalists and Baptists joined forces with Methodists, Lutherans, Disciples, United Brethren and Moravians in a search for reality in Christ that transcended their theological differences. Even the Unitarians were swept along with the tide. In 1859 Dr. Frederic Dan Huntington, one of their leaders, wrote *Christian Believing and Living* in which he broke his Unitarian ties and declared his belief in the doctrines currently preached—scriptural revelation, atonement through the incarnation of the Son of God and entire sanctification by faith.

The place of women was definitely established as a means by which God worked to make His truth known. Mrs. Sarah A. Lankford, in 1835, established a "Tuesday Meeting for the Promotion of Holiness" in New York City. Her sister Phoebe, wife of Dr. Walter Palmer, experienced sanctification shortly afterward and became the acknowledged leader of the group. Thomas C. Upham, brilliant young professor of moral philosophy at Bowdoin College, became absorbed in the problem of holiness. In 1839, through the contacts made by his wife in this Tuesday meeting, he found the answer. He laid aside his philosophical studies to prepare twelve books used to further the cause of perfection. The second Mrs. Finney, Mrs. Leondias Hamline, Mrs. Edmund S. James, Mrs. William E. Boardman, Mrs. Joseph Inspik and Mrs. Alfred Cookman had prominent ministries in the awakened interest.

In this day of streamlined reading it is refreshing to note the influence

of books in spreading the hunger. William E. Boardman wrote *The Higher Christian Life* in 1858. It was seized upon at once by multitudes who were spiritually starved. Mrs. Boardman, in the memoirs of her husband, records, perhaps overzealously, that people lined up enthusiastically outside the doors of the booksellers to purchase the book as soon as it arrived. Numerous editions came out in America and England. One publisher sold 60,000 copies by 1875.

Principles of the Interior Life, by Thomas C. Upham, enjoyed perhaps the widest spread of influence. Out of a background steeped in the study of the mystics, both Catholic and Protestant, he laid a scriptural and moral foundation for holy living that is in no way outdated today, although unfortunately his book is scarcely known in evangelical circles. George Peck declared that no work in English stated and applied the doctrine of sanctification better than this volume. It is amazing to discover that *The Unitarian Miscellany*, *The Arminian Quarterly* and *The New Englander*, all religious papers of that era, approved all the main propositions of the book. Horace Bushnell was profoundly influenced by it and his sermons from that time on showed an added depth of spiritual fervor.

Out of the search for reality in the Spirit came the desire to "make Christianity work." The author states (page 146), "Enthusiasm for Christian perfection was evangelical Protestantism's answer to the moral strivings of the age." The second half of the book proceeds to show how evangelical leaders, renewed with heavenly power, sought to bring the force of the gospel to bear on the problems of poverty, ignorance and slavery. Again on page 149 he

(Continued on page 13)

THE ALLIANCE WITNESS



DAVID R. ENLOW, Reporter

AT HOME

Largest ABC church withdraws support: The largest of the American Baptist Convention's 6,250 churches has voted to withdraw its financial support from the American Convention. Spokesman for the First Baptist Church of Wichita said they took the move because of the Convention's ties with the National Council of Churches. The congregation approved the financial withdrawal 1,170 to 235. The church, with some 4,300 members, has been contributing about \$30,000 a year to the American Convention.

Wheaton summer sessions to emphasize missions: Special courses on missions are being planned for the summer school curriculum for Wheaton College. The ten days of intersession, June 14-24, will include this year a concentrated course for mission executives and another for missionaries.

Census to include missionaries: Missionaries living and working abroad are being counted officially for the first time in the national census. Special forms have been distributed to overseas American citizens.

Postage boost for religious periodicals asked: U. S. Postmaster General Arthur E. Summerfield has requested Congress to raise postage rates for religious and other nonprofit periodicals entered as second-class matter. The recommended rate would more than double the postage bill of publications weighing less than one and a half ounces and would have varying effects on larger magazines, depending on the volume of advertising and the centrality of their publishing location with respect to the majority of subscribers.

Suggests church-state quiz for candidates: If a suggestion made by the Baptist Joint Committee on Public Affairs is adopted, all candidates for public office this year will be asked to state their views on separation of church and state. Regardless of their religious affiliation and whether they candidate for state or national elective posts, the committee said, they should be asked "what their positions are in relation to church-state matters."

Southern Baptists dedicate new seminary: The Southern Baptist Convention has dedicated a new five-million-dollar seminary near San Rafael, Calif.

ABROAD

East German customs lift religious books: Flagrant confiscation of Protestant literature by customs officials has been reported by West German religious leaders. They say that several times during recent months literature addressed to persons in the Soviet Zone has been confiscated by Communist customs officials. Authorities in East Germany acknowledged the accusation by stating that the publications were held because they "abuse the East German Workers' and Peasants' State," and are "antidemocratic."

Missionary "task force" reports 1,000 decisions: A Southern Baptist missionary "task force" reports more than 1,000 "decisions for Christ" among the Cuna Indians living on the San Blas Islands of Panama. Twenty Houston, Tex., ministers and laymen joined nineteen Baptist workers from other states to form the evangelistic party, conducting services throughout Panama.

Italian Pentecostals now "official": The Italian government has given Pentecostals official recognition in the nation, listing the group as "Assemblies of God in Italy." Leaders of the church had sought recognition and authorization to own real estate since the end of World War II. Some five hundred Pentecostal groups or communities make up Italy's newest official religious body.

PEOPLE

Moody scientists announce new venture: Dr. Irwin A. Moon and Dr. George E. Speake, of Moody Institute of Science, are on the first phase of a two-year, round-the-world photographic expedition in a twin-engine private plane.

Pasadena college head resigns: Dr. Russel V. DeLong, noted Christian educator and religious leader, has relinquished his post as president of Pasadena College (Nazarene) because he "did not feel that he had the strength to carry on the administrative tasks of the college." Dr. Joseph H. Mayfield, professor of Greek and Philosophy, assumed new duties immediately as vice-president in charge of administration.

PEOPLE SAY

Dr. Ted W. Engstrom, president, Youth for Christ: "Our intention and our concern in Youth for Christ is to use every legitimate means possible to win teen-agers to the Saviour, and then channel them into the Bible-believing, Christ-exalting churches of our communities."

SIGNS OF THE TIMES

Atheistic exhibition on Czech tour: A road tour called "Religion and Reality" is currently rolling through country districts of Czechoslovakia, according to Prague Radio. The exhibition is an atheistic exhibition sponsored by the Communists "to help people get rid of their religious beliefs and find scientific explanations for all their questions."

THE GROWING SUNDAY SCHOOL

MAVIS L. ANDERSON, Editor

A New Look for Spring

This is the time of year when we think of fresh beginnings. Expectation is in the air and we eagerly plan for the future.

Springtime has its effect on all of us. Spring cleaning and decorating give a new look to our homes. Most of us look forward to something new in our wardrobes. Life in general takes on new dimensions.

Have you thought about a new look for your Sunday school?

Most of us are so used to ourselves that we overlook the things that would be glaring evidences of poor housekeeping if seen through the eyes of another. If you are willing for an honest analysis and would like a new look in the house of the Lord, here is a plan.

Go to the church on a weekday when no one else is there. With pad and pencil in hand, go from one room to another. Take a good look. Be critical. Make notes on every item that isn't just what it ought to be.

You will probably find misplaced songbooks, long-forgotten papers, Bibles and other items stacked on top of pianos, bookcases or tables. Children's rooms may be untidy with boxes of broken crayons and old pictures or drawings on the walls. The chairs may be beat up, with paint chipped off. And how about the flannelgraph boards? Are the edges frayed? Is the flannel soiled, the stand broken? How are the drapes? As spotless and fresh as in your home? Be brave enough to look and make copious notes.

Perhaps you will ask a committee to go. One at a time, please. Let each take notes and report to a staff meeting.

Now, you are ready for action.

Make a list of the items that need immediate attention. Then work out a plan. It isn't always necessary to spend a lot of money on improvements. Get a few people interested. Go to the men's class for volunteers to help with carpenter jobs. Women will be glad to do their share in freshening or replacing soiled draperies. The young people could make a project of painting those Beginner chairs a pastel shade.

Perhaps you will want to plan your spring clean-up room by room. Determine what you could do in each room to give it a new look. Your check list might be something like this:

- *Clean out the old beat-up toys from the Nursery.*
- *Paint the Beginner chairs.*
- *Two new flannelboards for the Primary room.*
- *Clean out the supply cupboards in the Junior department.*
- *Paint the odd pieces of discarded furniture (piano, pulpit and table) now being used in the youth room.*
- *New drapes for the couples class.*
- *Bulletin board for the Missionary Education Program.*
- *Storage space for flannelgraph material.*

You may add to the new look by removing old, dog-eared pictures and choosing one attractive print, meaningful to the age group, for each room. Pictures should be hung at eye level.

A cluttered, ill-kept room says "Anything will do in the Lord's work." An attractive room will not only give a new look to your school, but will build reverent worshipful attitudes.

Qualifications of a Teacher

He has a vital experience with God, a victorious salvation experience.

He is a learner. He makes definite and adequate preparation for every lesson, no matter what age he is teaching nor how long he has taught. He also knows the pupils he is teaching and their environment and personal problems. The true teacher is ever hungry for more knowledge because he feels his inadequacy to meet the great responsibility of giving spiritual direction to other lives, particularly young ones.

He is a growing personality. The teacher who realizes the important place which personality has in teaching success or failure will immediately become concerned with the problem of improving himself.

He is creative in his approach. He approaches every lesson asking, "What problem in living do my pupils have that this lesson will help to answer?"

He coöperates fully with the total program of his church. Any teacher who does not build loyalty to the total church program is a failure. This coöperation evidences itself in attendance and participation in worship, stewardship and other church activities. A Christian teacher is one who can safely say, "Follow me as I follow Christ."—IRENE SMITH.

Memo to the Superintendent

DATES TO REMEMBER

April 24-May 29. Spring Loyalty Campaign—this program relating the Sunday school to the church is still available.

May 1-8. National Family Week, sponsored by the National Sunday School Association.

May 11. AYF program at the General Council, Portland, Ore.

MATERIAL TO ORDER

Do you have the brand new item in our Missionary Education Program? It is the Missionary Logbook, *Jim and Jan Orbit the Earth*. This is an exciting new plan for Juniors containing story and work sheets. It is related to the missionary program and may be used in Sunday school or in Junior youth groups. Order from Christian Publications, Inc., Third and Reily Streets, Harrisburg, Pa.

Drink Ye Abundantly, O Beloved

By REV. R. E. STERNALL

"The water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14). "O friends; drink, yea, drink abundantly, O beloved" (Song of Sol. 5:1). "From within him shall flow rivers of living water" (John 7:38 ASV)

WHAT a great sacrifice our loving Saviour made that He might quench our longing and thirst for God!

"I thirst" was the anguished cry of Him who took my place on the cross, but there was no water of life springing up in this place of death, just vinegar and gall. My Redeemer, my Substitute, suffered these terrible pangs of thirst for me that I need never thirst again, that I should be able to live holy and know the joy of being loved by God.

The words Jesus spoke to the woman at Jacob's well convey a most glorious life-giving secret to thirsty hearts. Many times Jesus spoke to His disciples in the present tense while visualizing Himself and the Father dwelling within every saint after Pentecost. On this occasion our Lord had in view God's dwelling in men through the Holy Ghost. God would then become the very fountain of all blessing in their hearts. When He said, "If thou knewest the gift of God," He meant, if you had the experience of God being given to you. Then He explained how God given to her would be God within her as an upspringing well of everlasting life; and "I in you," He said, "would be giving you drink out of this well." Moreover, He said, it then would be unnecessary to go either to Samaria or Jerusalem in order to contact God and worship Him. Every true worshiper would have ready access to God anywhere.

God's dwelling place is not only in the heavens above but also in the heart of every saint. Glorified and omnipresent with the Father, Christ says to us, "O friends; drink, yea, drink abundantly, O beloved."

Our Lord visualized God as the upspringing well of life within every saint after Pentecost (John 7:37-39). Hitherto He had not mentioned the indwelling of the Father and Son (14:20). He referred to this fact when He cried, "If any man thirst, let him come unto me and drink. . . . From within him shall flow rivers of living water." This spake He of the Holy Ghost age.

All things in the Kingdom now remain resident in God who dwells in our hearts and who is the perpetual giver of all things in the kingdom. The well springs up only through Christ, because He is the only worthy receiver from God and giver to men under heaven. We cannot partake of God unless we drink of Christ as He who is in command in our hearts.

Oh, the joy to know for certain that under Christ's enabling command in my heart I can now please my God and also be loved by Him! The Father is certain that His Son can keep us in loving relationship with Himself and meet every demand and longing of His heart. Our part is to love Him and yield to Him. He, therefore, confirmed with an

oath His promise to love all those who abide under Christ's enablement. Moses' commandments could give only death, that is, separation from God. But Christ, through His holy and enabling command, gives us a delighted God to dwell in our hearts. When Christ is in command in our hearts then it is God which worketh in us to will and to do of His good pleasure. God, who is love, thus fulfills all His own law and longing within us.

Love is "the fruit of the Spirit." It is the Spirit expressing Himself. "God is love." Love is a Person. Man's great need is to have the living God as the center of all action in life, so that God can do His own pleasure.

"The wages of sin is death." That is separation from God. This is always true in the present tense when Christ is not allowed to be Lord and Master in the life. A sinner cannot retain God in his own heart as life and love. They who remain self-willed and self-centered drink death out of their own hearts. But they who drink of the Lordship of Christ drink of God who is Love and Holiness expressing Himself. Oh, the joy of abiding in Christ! Let us magnify our God who longs to do His good pleasure in us! He dwelleth in us of a truth when Christ is our Master.

◆ ◆ ◆

For the first two or three years after my conversion I used to ask for specific things. Now I ask for God. Supposing there is a tree full of fruits—you will have to go and buy or beg the fruits from the owner of the tree. Every day you would have to go for one or two fruits. But if you can make the tree your own property, then all the fruits will be your own. In the same way, if God is your own, then all things in heaven and on earth will be your own, because He is your Father and is everything to you; otherwise you will have to go and ask like a beggar for certain things. When they are used up you will have to ask again. So ask not for gifts but for the Giver of Gifts; not for life but for the Giver of Life—then life and the things needed for life will be added unto you.—SADHU SUNDAR SINGH.



An Indian layman earnestly gives a gospel message on the street

E. G. JACOB

Volunteer Evangelists Fill the Gap

By MRS. E. G. JACOB

IN the past five years the India Alliance Mission has been gradually transferring responsibility for national workers' support to the Indian church. The Gujarat field conference of 1955 set 1960 as the time for completing the transfer.

We knew this move would bring difficulties as well as unlimited possibilities. But the time for action had come. Delegates from India had been inspired by messages in the Southeast Asia Conference, and they in turn exhorted us to trust the Lord to work out the problems which would inevitably arise.

The Lord has indeed been working out the problems. During the years we have been gradually releasing the paid evangelists. Some have become pastors of churches and are supported by the Christians; some are working in our Christian libraries or bookstores; others have gone into secular jobs.

We had begun to wonder what we should do if in 1960 we had no evangelists to accompany us on preaching tours. When the number of evangelists dwindled and the church took no initiative in supporting such workers, we began to question the wisdom of our brave conference decision. Had we been too

hasty? Were we expecting too much from a people who for fifty years had been used to letting the Mission pay the cost of all evangelistic efforts? Perhaps we should have safeguarded ourselves some way so that we would not be without the help we consider necessary in doing effective village work. Thoughts like these kept bothering us as we approached the fatal year.

But would the compassionate Lord of the harvest look upon His fields and not be moved to send laborers where and when they are needed? He had chosen and prepared His workers. In fact, some of them already were obeying His command and were lifting up their eyes to the needy areas. For a number of years a few Christian laymen had been taking time off from their jobs to go and work with the missionaries in village evangelism. In 1956 seven men worked as a team with us for a week. But, we thought, what is a week? We need help for months!

Help for months at a time is what the Lord has sent us. This is in answer to your prayers and ours! Hallelujah! We still trust and pray that in the near future the church will take over the responsibility of organizing and fully supporting an

evangelistic program. Meanwhile, the Lord has sent us consecrated Christians who count it a privilege to work as collaborators with us in preaching the gospel to their own people.

In January a group of four laymen from the city of Ahmedabad, 150 miles away, came to help us. They are zealous men who have a burden for witnessing to the lost. They paid their own expenses for food and travel, in spite of the fact that they were away from their jobs for a month. As we welcomed them our eyes filled with tears of joy, for here was actual evidence of answered prayer.

The men packed our station wagon with bedrolls, camp cots, food, clothes and Gospels, and went out to distant areas for a week at a time, camping at night under a tree in an open field or wherever they happened to be. Sometimes they had camel's or sheep's milk to drink in their tea. They were often exhausted after a day's work and wearily hunted for wood with which to build a fire and cook their simple meal.

January is our winter month, and the nights proved to be extremely cold because of the previous heavy monsoon floods. The men shivered

in their blankets. More than once they blistered the palms of their hands pushing the car that had been made burning hot by standing in the sun. But there was no other way to get out of deep sands where we were stuck. They smiled and said it was "suffering for Christ's sake." As they returned from these trips their faces were covered with dust but alight with the joy which comes from preaching the blessed story of Jesus to those who have never heard. They were delighted that in one month they reached 103 villages and distributed 3,200 Gospels.

Ten days after that group of men left, two other laymen made the day's journey to Radhanpur to work with us for another month. They reached new villages and contacted people who had shown interest in Christianity. On one trip they visited a man who had just written us a letter. When the "January" laymen had been to his village, about 150 miles away, he had bought a Gospel. He had read it and was impressed with the love of Christ; now he asked what to do to become a Christian.

One day a brilliant young Moslem came to talk with the men about his doubts that Jesus is the Son of God. They explained the gospel simply and prayed with him; he seemed convinced of the truth. In a nearby village one of our men gave his personal testimony to a large gathering of representatives from several of India's religious groups: Hindu,

Mohammedan, Jain. We praise God for these Christian men: post office officials, landowners, factory workers, retired businessmen, office workers. They have not only zeal but wisdom.

Will you pray for these reapers whom the Lord of the harvest is sending to help us in the vast fields? And pray for the many individuals who are being reached, that they will someday be sheaves to lay at the Master's feet. Then we all will rejoice together, even as we do now when we sing in Gujarati, "Let us cut the harvest, let us bring the harvest. With joy binding the sheaves let us bring plenty!" ♦ ♦ ♦

CAN REVIVAL COME TODAY?

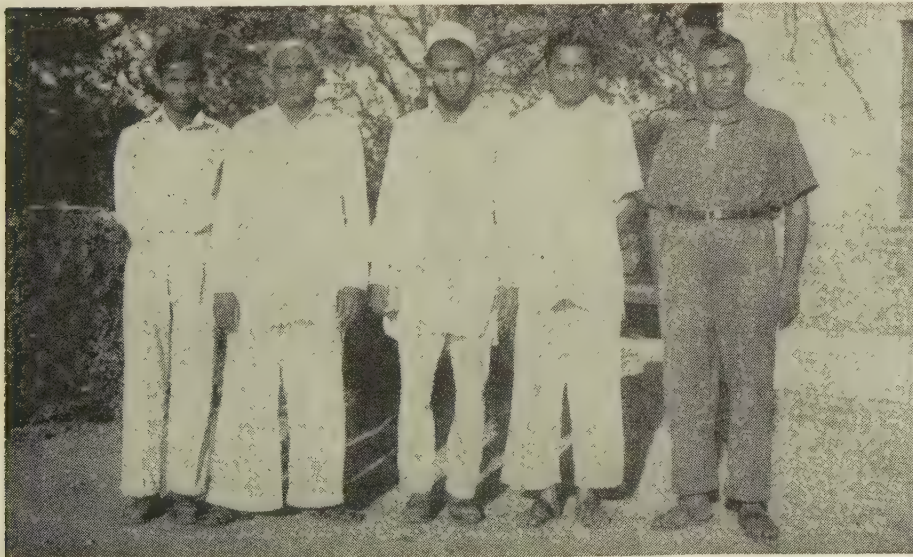
(Continued from page 8)

adds, "The thesis of the remaining chapters of this book is that, whatever may have been the role of other factors, the quest for perfection joined with compassion for poor and needy sinners . . . to make popular Protestantism a mighty social force long before the slavery conflict erupted into war."

Until more extensive research can cancel out the weight of these studies we draw two conclusions: One, that evangelicalism which does not stress full surrender and the fullness of the Spirit will not make much of an impact on the civilization of our day. The second is that unless the hunger of present-day Christians drives them to deeper reading than is found in the current output of the religious press, there is little chance of revival in our time. ♦ ♦ ♦

Laymen who gave their time to evangelistic work in Radhanpur district, India

E. G. JACOB



An Acceptable Sacrifice

By REV. J. G. FLEMING, *Tribes of Viet Nam*

In the course of a recent trip I discovered that I was only fifteen kilometers to the southwest of De Nge. I had been asked previously to visit the village and decided that this was the time. Only once before had its people heard the gospel. Then some had responded and were anxious to hear more.

A three-and-a-half-hour walk over the hills brought our party to De Nge. You can imagine our disappointment at finding the people making a sacrifice to the rain spirit. They were rather drunk, and as we sat down to rest I was wondering if it would be possible to get anything across to them at all.

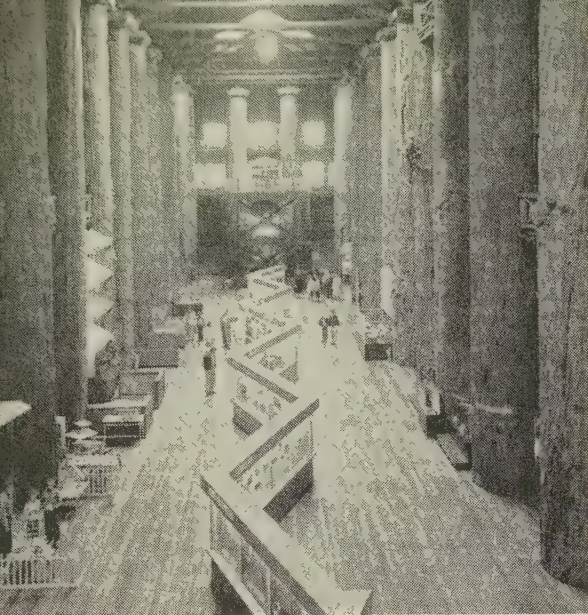
The Bahnar preacher and I struck up a conversation with several of the people and the subject naturally turned to sacrifices. Soon the preacher was telling them about the sacrifices that Cain and Abel brought to God. As he told of Abel killing a lamb to offer to God, they nodded approvingly, but when they heard that Cain had brought fruit as a sacrifice, they laughed uproariously. Whoever would think of sacrificing fruit! There is no blood in fruit. They understood immediately why God rejected Cain's offering. The preacher went on to tell them how down through the years men had sacrificed animals to God in order to atone for their sins. Then came the story of God in His love providing the one final Sacrifice for sin.

In this situation that had looked so hopeless to us at first the people readily understood the simple gospel story. Truly the Holy Spirit leads His servants in giving forth His Word. We know that this same Holy Spirit can open the darkened minds and hearts of all these Bahnar people and bring them to God. Will you pray with us for these people?



Lord, make me pure:
Only the pure shall see Thee
as Thou art
And shall endure.
Lord, bring me low;
For Thou wert lowly in Thy blessed
heart:
Lord, keep me so.

—CHRISTINA ROSSETTI.



The world's "largest log cabin"—the Forestry Building which houses fascinating displays of the Pacific Northwest's forest products industry—is one of the attractions of Portland, Ore. It was built (1905) to mark the centennial of the Lewis and Clark explorations in the northwest.

Portland itself was founded over a hundred years ago by sturdy New England pioneers, and still reflects the traditions of its elders. It is located at an elevation of 175 feet and has an equitable climate, the average temperature for May being 57.6 degrees. However, delegates to the General Council are advised that the "Oregon mist" could bring cool weather.

Readers of *THE ALLIANCE WITNESS* in the Pacific Northwest area are cordially invited to attend the public services of the Council. These are held in the Civic Auditorium at 7:30 P. M. May 11 through 15, and at 4:00 P. M. on May 12 and 13. On Sunday the services will be held at 10:45 A. M., 2:30 P. M. and 7:30 P. M.

Mission Dilemmas in New Guinea

The lure of worldly advantage reaches even into the highlands of New Guinea . . . and only God's Spirit can cause a man to choose treasures in heaven rather than on earth

By REV. WALTER M. POST

THE government policy places all New Guinea education in the hands of Protestant and Roman Catholic missions. For this reason we are being required to do a certain amount of subsidized educational work. This is not in keeping with Mission policy, and from personal conviction we do not favor it. But if we refuse to coöperate the Roman Catholics will take over and conduct schools at all of our stations at government expense. It seems, therefore, that we have no alternative but to accept these subsidies.

The Catholics are working hard at their educational program. A few days ago twenty Kapauku boys who are attending one of their normal schools on the coast returned to spend the vacation month with their relatives. These twenty will complete their normal training next year. We understand that the Catholics now have one hundred Kapaukus in training at the coast.

A few Kapauku boys from our stations are also in a normal school at the coast. When they have completed their course they will return to take positions in government-subsidized schools with a starting salary of 116 guilders per month (\$1.00 US equals 3.75 guilders). For

a wife and each child there is an additional allowance and there are periodic raises, so that a teacher with a large family and many years of service may receive more than 300 guilders per month.

This poses a problem. For the sake of building the indigenous church we are pursuing a policy of teaching the national church to support its pastors and workers. At present the church even at best can give only a small fraction of what a subsidized teacher will get. What the church gives now is in food—sweet potatoes, vegetables and the like. The teachers and pastors work hard to scrape up a little money each month to buy some clothes and a few items of food.

As a result the bright and promising boys who attend the continuation school go next to the normal school. If they can qualify for the normal school they try to get into some branch of government service, such as the police, the agricultural service or the medical department, where they will get reasonably good pay. If they are not good enough for any of these jobs, they may at last apply to the Bible school. Up until now most of our applicants have come from our Mission-operated literacy schools. These boys are too

old to go to a subsidized school, so they have no other option but to come to the Bible school if they want further training or schooling. Looking at this situation from a human standpoint, it appears as though the indigenous church is going to get the leftovers in the mad rush for good-paying jobs.

But we are viewing it from God's standpoint. This is *His church*. He must build it and He must take care of it. He is the Lord of the harvest and He will send forth the reapers. But He told us to pray for this (Matt. 9:36-38). As we look to Him and labor in the Spirit He will call forth the young men of His choice. We know that He can call some of the more capable ones who will be glad to serve Him at any cost. He can even take some of these castoffs, these leftovers, and, filling them with His Spirit, make them firebrands for Himself.

What this young Kapauku church desperately needs is a mighty outpouring of the Holy Spirit. Then her young men will not be thinking merely of personal gain and good-paying jobs. How temporary and empty and cheap it all is! If only they get a vision of Christ and His love—what a change that will make!

Guinea, West Africa

The Telekoro and Baro Bible schools will open in May. Pray that the Lord will send to these training centers those of His choosing to prepare for His service. . . . Pray for a newly converted woman at Koulé who is in desperate need of healing. Pray that God will make her a testimony to His power.

Congo

Danieli Makuka was a catechist for over thirty years, then had to leave the ministry and the church because of unbecoming behavior. Brittle with hatred, he is attempting to force the national church to pay him a pension for his years of service. ABAKO, the all-powerful political force in the Lower Congo, has entered the controversy, insisting that the *Mission* pay his pension. In these formative days of the new Congo, this incident could assume the far-reaching implications of a precedent.

Gabon

Pray for the many new converts in the Bungomo tribe. Divine guidance is needed in leading these converts and in establishing them in the Lord. Pray for Philip and Jonas, the only preachers in this tribe.

Tribes of Viet Nam

The annual missionary conferences in Cambodia, Viet Nam and the Tribes area will be held at Dalat May 7-15. Rev. G. H. Johnson, of Nyack Missionary College, will be the speaker at the united devotional services. Pray that he will be anointed for this ministry. It is also expected that the Viet Nam and Tribes missionaries will be meeting in joint business session to elect one chairman and an executive committee as the final step in the amalgamation of these two fields. Guidance is needed for all conference business. . . . Mission subsidy to national workers is being reduced each year, making it necessary for the national brethren to look to the Lord for the full supply of their needs. Pray that their faith may be strengthened as they see God prove Himself abundantly to them.

Cambodia

Praise the Lord for working during the month of January through the ministry of Rev. R. P. Chavan, president of the India Alliance. He was God's messenger for the hour and greatly helped the national church. Principles of self-support, which the Mission has tried to instill in the believers, suddenly came to fruition as the Cambodians heard a fellow Asian say this is the only way to church expansion. Pray that the fire that has been started in the hearts of some will spread until all the believers follow God in every part of His work. . . . Praise the Lord for a miracle of healing in the life of Kim Cheng, a young man in Pnom Penh. Operated on for a ruptured appendix and the complications of peritonitis, he was given one chance in ten to survive a second operation twelve days later

for an intestinal obstruction. Doctors, nurses and many unbelievers in the hospital recognized the power of the living Christ at work.

Laos

From Xieng Khouang, Rev. T. J. Andrianoff writes: "Sunday night, and we have just returned from Ban Pa Aw, a two-hour walk from town. I committed myself to go, although the responsibilities at the Bible school are so great that I should not take on others. I am happy to have gone, not only because of the great joy we experienced in leading three families to Christ and destroying their fetishes, even to burning down their spirit house in the forest, but also because it has convinced me of the tremendous opportunity and responsibility that face us in the Christian villages. Ban Pa Aw, like most Christian villages around here, has not had a worker for years and its spiritual degeneration has been terrible. But what a reception they gave us! And they all turned out to listen to the preaching with the hunger of the starved. This seems to picture the state of the church in general. On the one hand we see a very weak church and on the other we see a hungering church, eager to be taught. But who is going to fill the vacuum? May the Lord help us!"

Ecuador

There is resistance to the working of the Holy Spirit in the Bible institute and at the same time a listening to the voice of God. God is moving in the country in a way not seen before. In a series of special meetings at Manta many believers confessed sin, desiring a closer walk with God. Pray that revival will come to Ecuador. . . . A city-wide evangelistic campaign is to be held in Quito from June 15 to 26. The speaker will be Fernando Vangioni, from Argentina. There is a possibility of securing, free of charge, the large Plaza Arenas for these meetings. Pray for this great effort.

Chile

Praise God for His gracious manifestation of blessing at the national church convention in January. Under the guidance of the Holy Spirit some very dif-

ficult problems were faced and solved. Pray for the national pastors, that they may have wisdom as they face the opportunities around them.

China-Hong Kong

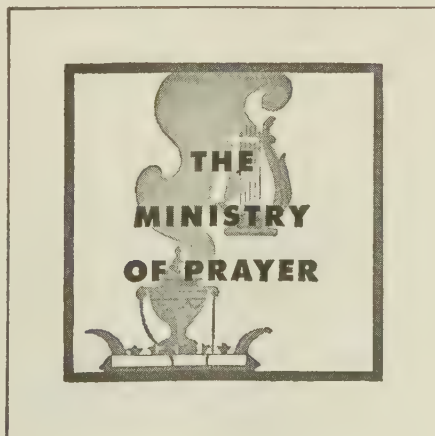
Praise God for a full enrollment of 325 students in the Taipo High School (12/30/59 issue). Several outstanding Christians are teaching, and already the students are showing great interest in the Bible classes that are part of the curriculum. Many Bibles, as well as other religious books, have been purchased. Pray that the daily chapel hour will be used of God to bring these students to a clear understanding of salvation and that the Bible classes will lay a good foundation in their lives. . . . Praise God that the young Alliance Church Union in Hong Kong is shouldering the responsibility of financial support. Mission subsidy was cut 20 per cent the beginning of 1960, and the hearty response of the churches has been encouraging. Pray for the leadership which is inspiring this wholesome attitude toward finances. Pray, too, for the missionary society of the Alliance Church Union, whose purpose is to send out their own missionaries to the Chinese in Southeast Asia. The young man leading the Chinese-language Bible classes at the Taipo High School has offered himself as the first candidate. Pray that funds will be speedily raised for sending forth this worker.

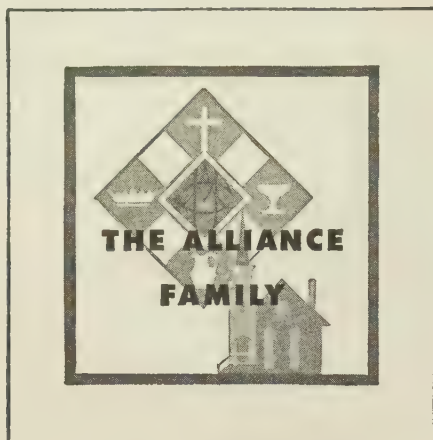
Philippine Islands

The church in the Philippines, which has been held up as an exhibit of indigenous development, is the object of enemy attack. A spirit of division is manifesting itself among some of the older workers; other workers have been discouraged by poor financial support by their churches and a few have left the ministry. The spiritual tide is at a low ebb. Victory must come from God in answer to prayer. Pray especially for the Alliance national church conference to convene in Lapuyan April 27-May 4. Important matters will be handled, including the election of a president.

Indonesia

When the gospel first came to West Kalimantan, the Dyaks turned to the Lord by the hundreds. Although unschooled and illiterate, they were truly born again and their service for the Lord was from sincere hearts. Now the second and third generation children of these faithful Christians are having educational opportunities not afforded their parents. They are rebelling against the leadership of the "foolish old people" who cannot read or write; also, they seem to lack a real experience of salvation. Until they are truly born again and are willing to submit to God and the leadership He has provided for them, they cannot be looked to for future workers and lay leaders of the church in Borneo. Pray that God will meet this lack in the younger generation.





JAMES B. HARR, Reporter

To the Fields

Miss Marion L. Doble left April 3 for her third term of service in the Wissel Lakes section, New Guinea. She is assigned to translation work.

Mr. and Mrs. Kenneth E. Van Kurin and son, Timothy, left April 5 for their first term in Indonesia. They are graduates of Nyack Missionary College, Mr. Van Kurin receiving the B.S. degree in Missions. They also received training in Missionary Internship. Mrs. Van Kurin is the daughter of Rev. and Mrs. Robert M. Chrisman. Mr. Chrisman is Area Secretary of the Foreign Department for India and the Far East.

Miss Susan Dyck left April 5 for her second term in Japan.

Rev. and Mrs. Richard H. Johnston and son, Gary, left April 5 for their second term of service in Thailand. They will again be stationed among the Kui people, Surin Province.

On Furlough

Misses Jane M. Combs and Virginia E. Smotherman arrived in New York from Gabon, Africa, April 3. They have both just completed their first term of service.

The New Generation

To Rev. and Mrs. Jacob Bouw, Jr., Philippines, a daughter, Janet Lorene, on March 25.

Rev. and Mrs. R. H. Johnston and son
Thailand



To Rev. and Mrs. Paul R. Ellenberger, on furlough from Guinea, West Africa, a daughter, Sandra Kay, on March 26.

To Rev. and Mrs. Paul F. Sterneman, Port Arthur, Tex., a son, Thomas Borden, on March 5.

To Mr. and Mrs. J. D. Ellenberger, New Guinea, a daughter, on March 25.

With the Lord

Mrs. F. L. Fradenburgh, wife of our pastor in Bend, Ore., passed away on March 11. She had served with her husband in the Northwestern and Pacific Northwest districts. A memorial service was conducted in the Bend Alliance church on March 13 by Rev. E. W. Richards, district superintendent. Mrs. Fradenburgh is survived by her husband, eight daughters and one son. She was buried in Minnesota.

New Church in Carolina Beach

On Sunday, March 1, 1959, Rev. M. Howard Cashatt began a church in the Legion Hall of the resort town of Carolina Beach, N. C. Twenty-nine people showed up for the meeting. On March 6, 1960, just one year later, the congregation dedicated its own church building. Designed to seat 120 persons, the seaside chapel was jammed with 135 people to hear Rev. C. J. Mason, superintendent of the South Atlantic District, deliver the dedication charge.

In addition to the chapel, the first unit of a three-unit plan, the church owns three and a half lots in a new development area of this small coastal town. Of the church Mr. Cashatt said, "This work started in prayer and faith. Pray that it will continue as a light-house for God."

69th Missionary Convention in Pasadena

The Christian and Missionary Alliance Church of Pasadena, Calif., held its 69th annual Bible and missionary convention March 13-20. Rev. Gerald Carner, of India; Mrs. W. S. Martin, of the Sudan-Upper Volta; Miss Agnes Birrel, of the Philippines, and Rev. Einar Mickelson, of New Guinea, were the missionary representatives. Rev. Harold M. Freligh and Rev. Charles A. Epperson filled out the speakers' roster. At the afternoon service on the closing Sunday over thirty missionaries were on the platform.

According to the Pasadena pastor, Rev. James E. Davey, the convention

Miss Susan Dyck
Japan



Miss M. L. Doble
New Guinea



was preceded by intensive prayer. Following the midweek prayer meeting, on March 9 there was an extended night of prayer for the services.

The climax of the conference came on the closing Sunday when a cash and pledge offering of just over \$40,000 was given. Mr. Davey said, "In addition to the giving, and more important, there was a spiritual impact from the convention upon the members and friends of the church and the community."

Church Pledges \$7,000 in First Convention

The Ashby Lane church of Valley Station, Ky., formally organized last October, held its first missionary convention March 6-13. When figures were totaled after the final service the missionary pledge read \$7,091.20. This church was started by the Christian and Missionary Alliance Church in Louisville, with the first service held in October, 1958. Rev. Roland E. Coffey is the pastor.

The speakers for the convention were Mrs. Marian Loptson, of Lebanon; Miss Dorothy Thomas, of Congo; Miss Ruth Blews, of India, and Rev. Mahlon S. Amstutz, of Chile. Miss Blews and Mr. Amstutz, in addition to their nightly ministry, spoke to students of the Valley Station high school.

North Side Pittsburgh Gives \$70,000

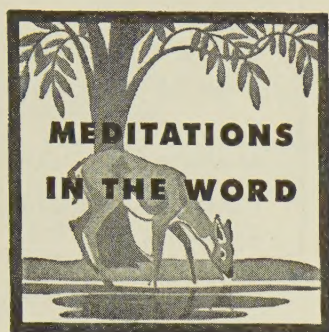
The North Side Pittsburgh Christian and Missionary Alliance Church, under the leadership of the pastor, Dr. Kenneth C. Fraser, held its 66th annual Bible and missionary convention March 13-20 in Carnegie Hall. Well-known speakers and musicians were on hand, among them Dr. Clyde W. Taylor, Secretary of Affairs of the National Association of Evangelicals; Dr. A. W. Tozer; Dr. Merv Rosell, internationally known evangelist, and Frank Boggs, soloist.

The high point of the week came Saturday night, March 19, when 180 young people responded to Dr. Rosell's call to dedicate themselves to the Lord's service. At the final Sunday afternoon

(Continued on page 19)

Mr. and Mrs. K. E. Van Kurin and son
Indonesia





Edited by EDITH M. BEYERLE

*There love divine shall be thy guard,
And peace and safety thy reward.*

—MADAME GUYON.

Thursday

NEHEMIAH 6:1-14 (verse 3).

If you truly are doing a great work so that you cannot come down, then please do not permit yourself to be drawn down in thought, word or deed. Faith does not grow in the downward parts. The only right way and place for faith is in the upper regions, up, up, up. It is only in the upper regions that faith can live and thrive. The great work is the work that the Lord has chosen for you and where He has placed you.—SELECTED.

Friday

ISAIAH 51:9-20 (verse 10b).

Can there be a more precious word to the heart of a believer than that of "redeemed" when that heart fully understands the meaning of it? As in the word "ransomed," in it is contained all the truth of a Father's mercy, a Saviour's undying love and the Spirit's enabling, since Christ offered Himself by the "eternal Spirit." Redeemed! Ransomed! They bear the marks of the precious blood of the One who "loved (us), and gave himself for (us)"! O Christ, help us to comprehend it with all our hearts!—PAMELI.

Saturday

PSALM 62 (verse 1).

The more patient, believing and single-eyed we are, the sooner shall we see the salvation of the Lord. Double-minded souls have the greatest struggle, and the slothful must tarry the longer. Sometimes, it is true, though we are faithful yet we must cry out, "O Lord, how long?" But nevertheless He always hears and delivers us, though we do not see and feel it directly, but seem to suffer continually. In heaven we shall certainly see it and reap the blessed fruits of all our afflictions and all our prayers.—GOLDEN TREASURY.

Sunday

PHILIPPIANS 2:5-16 (verse 7).

The highest, truest pattern is not the splendor of earthly success but the glory of self-denial, meekness and humility, self-restraint and the moral heroism that can stoop to the humblest place and glorify the lowliest sphere. We hear of the strenuous life today, but there is a still higher and harder life, the life of meekness, the life of unselfish love. God grant it to us and our children!—A. B. SIMPSON.

Monday

JOHN 10:1-10 (verse 7).

Did not Jesus say, "I am the door of the sheepfold"? What to us is the sheepfold, dear children? It is the heart of the Father, whereunto Christ is the gate that is called Beautiful. O children, how sweetly and how gladly has He opened that door into the Father's heart, into the treasure-chamber of God! And there within He unfolds to us the hidden riches, the nearness and the sweetness of companionship with Himself.—JOHN TAULER.

Tuesday

REVELATION 19:1-10 (verse 7).

If all that ye have here be crosses and troubles, downcastings, frequent desertions and departure from the Lord who is suiting you in marriage, courage! He who is Wooer and Suitor should not be an household man with you till ye and He come up to His Father's house together. He purposeth to do you good at your latter end (Deut. 8:16) and to give you rest from the days of adversity (Psa. 94:13).—SAMUEL RUTHERFORD.

Wednesday

1 CORINTHIANS 13 (verse 12).

*Would we know that the major chords
were sweet*

*If there were no minor key?
Would the painter's work be fair to our
eyes*

*Without shade on land or sea?
Would we know the meaning of happi-
ness,*

*Would we feel that the day was bright,
If we'd never known what it was to grieve
Nor gazed on the dark of night?*

—ANONYMOUS.

Thursday

ROMANS 12:1-8 (verse 2b).

Our understanding of the will of God will come through an earnest quest. We must ever be waiting upon God and seeking His guidance through the signboards of His Word, His providence and His Spirit. We can never understand the will of God until we find a unity in these signboards of direction. . . . This means that we must take time to wait upon the Lord in prayer, in searching the Scriptures and in scrutinizing providence in relation to the situation.—J. C. MCPHEETERS.

Friday

DEUTERONOMY 1:19-31 (verse 21).

In order to possess their possessions which God had purposed His people Israel should have, they must "go up" through the mountains. Difficulty of travel, facing of dangers from enemy tribes as well as wild beasts, must be encountered and endured. Things have not changed: the road to success of any kind always passes through hill country. So also the "narrow way" to God, where is to be enjoyed fellowship, blessing and usefulness; it is always through mountainous country. God has made it so to develop character.—PAMELI.

Saturday

1 PETER 5:1-11 (verse 7).

We should be supple and manageable under the divine good pleasure, plastic as wax, without amusing ourselves with wishing and the willing this or that, but committing all things to God that He may will for us as He pleases, "casting all (our) care upon him; for he careth for (us)." Note that the apostle says *all our care*, that is, the care of receiving the events of His providence as well as that of willing or not willing them. For He will see to the well-ordering of our affairs and will will for us that which is for the best.—ST. FRANCIS OF SALES.

Sunday

MARK 2:13-20 (verse 17b).

An emperor of France was once leading a foreign king through the prisons of Toulon. As a special courtesy he said, "You can set any prisoner free you please." The king spoke to several but found no one that seemed to deserve it. All were innocent, much-abused men. At last he found one poor fellow who could only say, "O Sire, I am an unworthy man and am thankful my punishment is not worse." At once the king set him free, saying, "You are the only man I can find who has anything to be forgiven. You are pardoned."—A. B. SIMPSON.

Monday

1 CORINTHIANS 7:29-40 (verse 32a).

What a vast proportion of our lives is spent in anxious and useless forebodings concerning the future. . . . Oh, when shall we learn the sweet trust in God that our little children teach us every day by their confiding faith in us? We who are so mutable, so faulty, so irritable, so unjust; and He who is so watchful, so pitiful, so loving, so forgiving. Why cannot we, slipping our hand into His each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring peace and home?—PHILLIPS BROOKS.

Tuesday

JUDE 8-21 (verse 20).

"Praying in the Holy Ghost," not simply the Holy Ghost praying in you. You are immersed in the Holy Ghost. The atmosphere you breathe is what you give out. It is wrong to imagine that prayer is only speaking to God. Often the most precious part of it is God speaking to us. On Jacob's ladder angels descended as well as ascended. The closet is the place of revelation.—ARTHUR T. PIERSON.

Wednesday

PSALM 91:1-10 (verse 1).

*O Thou by long experience tried,
Near where no grief can long abide;
My Lord! how full of sweet content,
I pass my years in banishment.*

*Ah, then! to His embrace repair,
My soul, thou art no stranger there;*

April 24, 1960

LESSON TEXT—

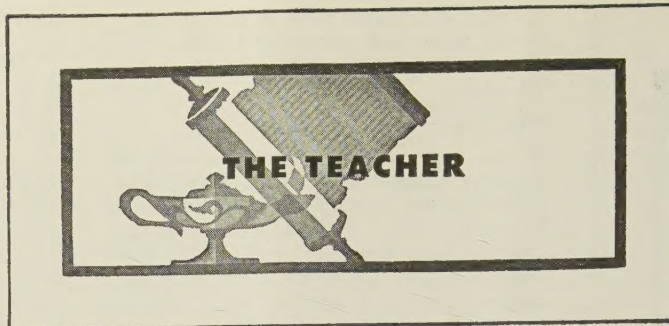
Matthew 5:6, 7; 13:44-46;
18:23-33

GOLDEN TEXT—

Matthew 5:6

DEVOTIONAL READING—

Psalms 42



By Harold J. Sutton

May 1, 1960

LESSON TEXT—

Matthew 5:8, 27-37;
Luke 9:61, 62

GOLDEN TEXT—

Matthew 5:8

DEVOTIONAL READING—

Ephesians 5:21-6:4

Hunger for Righteousness

I. RIGHTEOUSNESS AND MERCY (Matt. 5:6, 7).

(1) *The satisfied hungerer.* Desire for conformity to the divine will is compared to "hunger and thirst." Righteousness is a state of heart, an attitude of soul, a mood of aspiration. It soars to highest thought and stoops to lowest service. It is as broad as the universe and as narrow as a sword edge. It is the pursuit that is blessed. "They shall be filled" is the satisfaction of desire. The supply is proportioned to the demand. (Ebb and flow of desire on this level causes much of our dissatisfaction.) Here one may be saturated without being satiated. (2) *The recompensed merciful.* The Beatitudes now become active and it is the active side of goodness. In appraisals, allowances and approaches we are to be forbearing. He who has been handled by God will be careful how he handles others. This mercy is more than a natural tenderness of heart. It is moved by principle, not impulse; its spirit is sincere, not sentimental. "They shall obtain." The harvest here is the seed already sown and corresponds thereto. The mercy exhibited and bestowed carries an evangelical concept and content. In the judgment (Matt. 25) the mercy rewarded was the mercy shown as unto Christ.

II. THE TREASURE AND THE PEARL (Matt. 13:44-46).

(1) *The treasure.* This parable was spoken to the disciples (v. 36) and no explanation is given. Previously our Lord spoke to men of sight; he now addressed men of faith in terms of eternal manifestations and hidden things of the kingdom. The Man, our Lord, was exultantly joyful as He contemplated the eternal purposes of God in the world. Though hidden, these purposes are there. By the incarnation He "selles all that he hath"; by His expiation He "buyeth that field." Thus is guaranteed the realization of divine purposes and intentions as indicated by the word "treasure." (2) *The pearl.* Again the parable deals with the hidden matters of the Kingdom. The pearl is the product of a living organism. It is the answer of the injured to the injury done. It is the emblem of beauty and the symbol of innocent purity. The church (pearl) is to be presented to God and will adorn the Majesty on high. God does not gain in His essential glory; He does gain a medium for the manifestation of that glory. Thus is seen "the riches of the glory of his [God's] inheritance in the saints" (Eph. 1:18).

III. THE FORGIVEN AND THE UNFORGIVING (Matt. 18:23-33).

(1) *The forgiven.* "The lord . . . forgave him the debt." Compassion, pardon and deliverance. Here was grace added to grace. The debt was canceled and the sentence, too. Expecting wrath, he received mercy. There is no hint of rebuke or chastisement; he was fully forgiven. What a picture this is of our forgiving Father! (2) *The unforgiving* (v. 30). Though the debt owed him was small and he himself had just been forgiven that which was almost beyond computation, he was without mercy. Notwithstanding the fact that the creditor resorted to the same measure and voiced the same plea (vv. 26, 29), the record has it, "He would not." See his determination to wring the last pittance from his unfortunate brother. Without his master's spirit he was soon to be without his master's favor. Unforgiveness has its roots in wickedness.

The Pure in Heart

All human relationships have their truest and best foundations in the twin pillars of purity and truthfulness. We cannot do without these. Our lesson reveals this.

I. ATMOSPHERE (Matt. 5:8).

(1) *The condition.* "Pure in heart." The statement argues possession; God gives what He commands. *Primary* purity is found originally in God and essentially in the sun. *Created* purity was found in the angels and Adam. *Evangelical* purity is found in the full-orbed believer. This purity is simple-thoughted, clear-purposed and straightforward. Negatively it is the absence of defilement; positively it is wholeness. (2) *The consequence.* "They shall see God." Seeing implies likeness. In ancient times when one was admitted to the royal presence he was said to have seen the king. Here is the highest ultimate felicity (Rev. 22:4). When vision is clarified and sympathy with the divine is established, God and the pure behold each other complacently.

II. ATTITUDE (Matt. 5:27-37).

Purity concerns an inner attitude; truth has to do with the outer. (1) *Purity* has its dwelling place in the heart and is indicated by the eye (vv. 27-30). Verses 27 and 28 have to do with a *precept*. Sin can be present in attitude even though it is absent in action. To look with desire and intention is to sin. Verses 29 and 30 state a *principle*. The "eye" is passive; the "hand" is active. Seeing denotes perception; doing designates performance. One must deny his body or injure his soul. The "no" must come somewhere. We must never put ourselves in the way of temptation. (2) *Truth* has its expression in the life and is indicated by the lips (vv. 33-37). Speech communicates thoughts. "Yea" is to be without qualification and "nay" is to be without reservation. To swear by any created thing is to swear by the Creator and is forbidden. Our word is not to be bolstered with extravagant and exaggerated attempts at proof. Often the lie and the oath are mother and child. If speech be true, the oath is unnecessary; if it is not true, an oath will not make it so.

III. ADJUSTMENT (Luke 9:61, 62).

The man referred to in the text was a volunteer. See his: (1) *Duty.* "I will follow thee." He began well. Seeing his duty, he resolved to do it. The purpose to "follow" was commendable. Devotion is evident, for he called the Master "Lord." Here is a man who had the making of a disciple. (2) *Delay.* "But let me first . . ." Never mind what the "first" is. The only thing that matters is the fact that it had priority over discipleship. Thus the discipleship was canceled. Following Christ can never be secondary. Always it must be primary. He who tries to follow and do something else, too, will find that his discipleship is of little value in his scheme of life. (3) *Denial.* The Saviour informed such that the backward look unfits for the kingdom of God. Here is the perfect illustration of a divided allegiance. One just cannot go two ways at once, not even in spirit. No field is ever furrowed by a backward-looking plowman. And to look back is eventually to go back (Luke 17:32). It is never Christ/and. It is Christ/or. Actually, it is "consecration, all or none." Here is one of the adjustments made necessary by the claims of discipleship.

THE ALLIANCE FAMILY

(Continued from page 16)

missionary rally the church's fifty-voice choir was dressed in costumes from around the world, adding color to this closing convocation.

Last year the church gave over \$70,000 to missions. The pledge offering for this year has already exceeded that figure.

Sixty Hymnals Wanted

The Alliance Church, 3405 Wisconsin Ave., Peoria, Ill., has need of about sixty used copies of *Hymns of the Christian Life* in good condition. Should any church be willing to provide same at a nominal price, kindly contact Rev. Fred L. Joder at the above address.

Pastoral Changes

Rev. James W. Shields, Interim Pastor, Emma, N. C.

Rev. Gordon N. Blenkhorn, Evangelist, South Pacific District.

Miss Mabel Quinlan, Quebec City, Que.

Rev. Gerald E. McGraw, Hollidaysburg, Pa.

Rev. Joseph B. Morris, Portersville, Pa.

Delbert Bailey, Renville, Minn.

Rev. Floyd Sheppard, Pound, Wisc.

Rev. Elwood Nielsen, Charlotte, N. C.

Rev. David Carnefix, Lake Worth, Fla.

Rev. Vernon V. Hozey, Ormond Beach, Fla.

Rev. T. J. Spier, Interim Pastor, East Lake, Atlanta, Ga.

Rev. Vernon Erickson, Fresno, Calif.

Rev. C. V. Freeman, Oshawa, Ont.

Rev. T. E. Colley, Lethbridge, Alta.

Roland Tew, Assistant Pastor, Buzzards Bay, Mass.

Rev. Franklyn J. Klein, Oak Grove-Williamsport, Pa.

Rev. Eldon F. Holes, Clarendon Road, Brooklyn, N. Y.

Rev. Ronald G. Israel, Redmond, Wash., ordained February 6.

Rev. H. C. Zweigart, Everett, Wash., ordained February 28.

Healing in La Jose, Pa.

Miss May Decker, evangelist of Sayre, Pa., held late winter meetings in the western Pennsylvania town of La Jose. The pastor, Rev. John W. Shaw, stated that "a deep spiritual work has been done." Mr. Shaw referred to one service in particular in which "God quietly but strongly moved upon hearts."

There was one outstanding case of healing. A three-month-old baby was healed of an intestinal disorder.

Richmond, Calif., Revival

Rev. Lynn W. England, pastor of the Alliance church of Richmond, Calif., reported recently God's very practical dealings during revival meetings held in his church by Rev. E. R. Burnette, of Sonoma, Calif. "The altar was filled almost every night," he said. "God has

visited us 'where we live,' and the church will never be the same."

Morristown and Wellsville Hear Evangelist

Evangelist Gordon Anderson, of Nanuet, N. Y., held special services recently in Morristown, N. J., and later in Wellsville, N. Y. According to Pastor Emerson Ackerman, of Morristown, "The Lord greatly blessed the ministry of Mr. Anderson. Many sought the

Lord, among them a large number of teen-agers."

In the Wellsville services there were altar responses for salvation, healing and dedication. Pastor Sydney Harris stated that the attendance was the largest that he has seen in the church in recent years. The resurgence of spiritual interest was timely, it was reported, since the Wellsville congregation is preparing a church expansion program.

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ALLIANCE MISSIONS ON THE MARCH

"If Only I Had the Money . . ."

NEW housing developments are springing up faster than churches can provide places of worship. New churches getting started in established communities also must have buildings. How often you have wished that you had \$5,000 or more to loan such a pioneer group. Their ministry is desperately needed, but without a place to congregate any group is severely handicapped.

If you had \$5,000 you would willingly loan it, but you have only \$500. It seems useless to offer that much. Or maybe you have only \$100. Think what that sum with similar amounts from a multitude of faithful stewards will do toward helping, not one church but hundreds.

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This fund has been authorized by Council legislation. It replaces the former Revolving Loan Fund and makes possible the helping of many more churches.

- Interest rate:
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 - Money you loan for five years or more will draw 5 per cent interest.
- You have the assurance of expert supervision for your loan.
 - You are relieved of having to make personal investigation as to a local congregation's financial status, or of setting up agreements.
 - There is no embarrassment concerning recovery of the principle if you need it.
- Nearly a half million dollars of Society equity is behind the Fund.
 - The borrowed money is limited by regulation to three dollars (\$3) for each dollar in the total capital account in the Fund.
- Your money is put to work for Christ rather than for some secular business.
 - You honor the Lord with your substance.
- Every Alliance church established means added support for missions.
 - Young people are alerted to hear the call to foreign service.
 - The ministry of prayer is made personal to additional intercessors.

The entire Church Extension Loan Fund is owned by The Christian and Missionary Alliance. The Fund now totals over \$465,000. The greater part (\$320,000) is from the former Revolving Loan Fund. The rest is from certain holdings of The Christian and Missionary Alliance and from a cash grant of \$20,000 from the Society. With your coöperation and backing the present total should be quickly doubled or tripled. Send your request for information now.

THE HOME DEPARTMENT

THE CHRISTIAN AND MISSIONARY ALLIANCE

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